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Off the Beam?

A West Derby parson has attacked the "Mormons" as being off-beam. His article written in his parish magazine was re-published in the local daily press.

The vicar questions the "Christianity" of the Latter-day Saints and says, "but what naturally worries Christians more is that the teachings of the Mormons are decidedly off-beam."

It is interesting that the preachers of the day would talk about anyone else being "off-beam," since most admit their own need of reformation.

We presume that he means that the "beam" refers to the scriptures, since he says "The Church of England bases its authority squarely upon the Bible."

It would be well for the good vicar to read his own church literature about being "off-beam." We refer to "This Church of England," by David L. Edwards, published by that denomination itself. Note just two quotations:

"In the New Testament the baptism of infants is not laid down." This from page 68.

On pages 70-71: "The service of baptism has a deep significance. It is based on the custom among the Jews of baptizing, usually by immersion in a river, proselytes who were converted from another religion . . . To see what baptism symbolised we have to think of the candidate going right beneath the water of the river . . . The candidate goes down—leaving his own life, being washed, in a sense dying. Then he comes up—a new man, clean and alive with the life of God. It is the same pattern, the same drama as in the great symbol of death and resurrection of Jesus."

The same book says that since the Church of England has so far departed from the Bible it is high time to reform it. Probably the vicar should look at his own church before throwing stones.

A THOUGHT FOR YOUR TALK

[The Church] is an organization resting on divine authority, endowed with priesthood, which declares that a great purpose runs through human life; that the Lord directs the working out of that great purpose and in so doing has ordained men with power and authority to carry out his purposes.

—JOHN A. WIDTSON

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Front Cover:

The painting of the "Organisation of the Church," by Sydney King, for the Mormon Pavilion at the New York World's Fair.

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The home of Peter Whitmar, Sr.,
where the Church was organised
on April 6th, 1830.

That form of Government sought by nations

It has been charged by a cynical writer that the Mormon Church was but one more excrescence of the fermenting body politic of a religious social reaction.

It is true that religious excitement led Joseph Smith to seek the right church, the proper mode of worship, the right way to live. A desire to know this impelled the youth to seek the Lord for wisdom in the spring of 1820, the greatest result of the answer to his prayer being the organization of the Church, in the home of Peter Whitmer, Sr., on Tuesday, April 6, 1830.

In considering the Church purely as a social organization having as one object the amelioration of social ills and the advancement of mankind, one should keep in mind at the outset the facts:

1. That Joseph Smith was unschooled and "unacquainted with men and things." Undoubtedly, he had never even heard of Fourier's phalanxes, the Owen experiment, nor any other scheme, religious or economic, for the bettering of social conditions.
2. That the original members were practically unknown, were financi-



FROM THE PEN OF THE PROPHET

by President DAVID O. MCKAY

ally poor, and had no political or social standing; and

3. That Joseph Smith did not organize the Church by man's wisdom but by divine direction, in accordance with the order of the Church as recorded in the New Testament.

For one hundred years this organization has survived financial panics, social upheavals, and religious turmoil, and today as a means of supplying the highest needs of mankind, conforms to the best concepts of sociologists.

A careful analysis of the Church reveals the fact that it embodies all

the strength of a strong central government, and every virtue and necessary safeguard of democracy.

1. It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums.
2. It offers a system of education, universal and free in its application, the safety valve, the very heart and strength of a true democracy.
3. It offers a judicial system that extends justice and equal privileges to all, alike applicable to the poor and to the millionaire.
4. In its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of Government for which the nations today are seeking.

TUESDAY – SIXTH DAY OF APRIL, 1830

Organisation

of the Church

ADAPTED FROM AN
ARTICLE BY E. CECIL MCGAVIN.
ELDER MCGAVIN WORKED
IN THE CHURCH HISTORIAN'S
OFFICE, AND HAS WRITTEN
SEVERAL BOOKS ON THE
HISTORICAL BACKGROUND
OF THE CHURCH.

* REVELATION given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. This revelation was given at the organization of the Church of Jesus Christ of Latter-day Saints, on the date named, in the home of Peter Whitmer, Sen. Six men, who had previously been baptized, participated. By unanimous vote these expressed their desire and determination to organize, according to the commandment of God; see Section 20. They also voted to accept and sustain Joseph Smith, Jun., and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an Elder of the Church of Jesus Christ of Latter-day Saints; and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually, for the bestowal of the Holy Ghost, and for the confirmation of each as a member of the Church. See History of the Church, vol. 1, p. 75.—Church records—The Lord manifests acceptance of the Church, and recognition of the presiding officers.

1. Behold, there shall be a "record kept among you; and in it thou shalt be called 'a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

2. Being 'inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

3. Which 'church was organized and established in the year of your Lord 'eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

4. Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall receive, as if from mine own mouth, in all patience and faith.

6. For by doing these things the 'gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens 'to shake for your good, and his name's glory.

7. For thus saith the Lord God: Him have I inspired to move

the cause of 'Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8. Yea, his weeping for 'Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

9. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

10. Wherefore it behooveth me that he should be 'ordained by you, Oliver Cowdery mine apostle;

11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name—

12. And the 'first preacher of this church unto the church, and before the world, yea, before the 'Gentiles; yea, and thus saith the Lord God, lo, lo! to the 'Jews also. Amen.

* Doctrine and Covenants, Section 21

THE Church of Jesus Christ of Latter-day Saints was organised on Tuesday, April 6, 1830. The organisation took place in the modest home of Peter Whitmer, Sr.

Nowadays it is customary for all Church business to be conducted on a Sunday, but the establishment of the Church was reserved for that Tuesday for a very special reason ... it was the anniversary of the birth of the Lord Jesus Christ. (See D. & C. 20:1.) The new Church was HIS birthday present to the world.

According to the laws of the land at that time, there had to be a minimum of six persons present to legalize the establishment of a new organisation or Church. The brethren who were instrumental in organising the Church on April 6 were Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, David Whitmer, Samuel Harrison Smith and Peter Whitmer, Jr.

It is interesting to note that it was probably because these men were only aged between 21 and 30 that the church ministers in the surrounding area—such as Love and Townsend—mistook this historical assembly as an association of young men, gathered together for the sake of discussion.

What of those six men? Who were they, that they were chosen to organise Christ's Church here upon the earth.

JOSEPH SMITH, Jr.

He was 25 years of age when the Church was organised. Ten years previously he had gone into a grove near his home to pray to the Lord, to seek out the truth. God and His Son, Jesus Christ, appeared to him on that day. During those ten years, Joseph had lived "with the Lord." He had no doubts as to the true significance of that April day. Few men in the whole history of mankind were more true or more faithful to their calling than was the Prophet Joseph Smith. So great was his understanding and conviction

of his divine mission, that he freely sealed his testimony with his own life.

HYRUM SMITH

An elder brother of Joseph's, Hyrum was likewise true and faithful to the divine restoration, and stayed throughout his life at the Prophet's side, dying with him at the hands of that murdering mob who attacked Carthage Jail. In 1840, when Joseph Smith's father died, Hyrum became the Patriarch to the Church. His great, great grandson, Eldred G. Smith, holds that position in the Church today.

OLIVER COWDERY

He served the Prophet Joseph as a scribe. It was Oliver Cowdery who had the privilege of participating with the Prophet in the restoration of the Aaronic and Melchizedek Priesthood. He was one of the three witnesses who were shown the Book of Mormon gold plates by the Angel Moroni and received a testimony of their truthfulness from the Lord. Oliver was also present in the Kirtland Temple when the Lord appeared to the Prophet Joseph, and when Moses, Elias and Elijah had committed their keys into the hands of the Prophet Joseph. After many years of supporting the Prophet and the Church, Oliver Cowdery fell away and was excommunicated. Eleven years later, he rejoined the Church and bore a fervent testimony at a Kanesville Conference.

DAVID WHITMER

Also one of the three witnesses to the Book of Mormon gold plates. He was a true disciple of the Prophet Joseph and a good member of the Church until heavy persecution divided the wheat from the chaff. When a financial panic occurred in 1837 and the Kirtland Safety Society—a bank—had to close, David Whitmer became bitter. He was excommunicated. Although he lived to be 83, he never rejoined the Church; on the other

hand he never denied the testimony written over his name in the front of the Book of Mormon.

SAMUEL HARRISON SMITH

The Prophet's younger brother was the Church's first missionary. It was Samuel who left a copy of the Book of Mormon with the family of the Rev. John P. Green. It is possible that this book resulted in the conversion and baptism of the Green family, the family of Heber C. Kimball, Brigham Young and many others. Samuel was always a true member of the Church. He supported his brother in every possible way. When he heard that Joseph and Hyrum were to appear before a court in Carthage, he rode to warn them of the threatening danger. But when he arrived in Carthage, his brothers were already dead. A month later, the sensitive Samuel died.

PETER WHITMER, Jr.

The restored Church called Peter Whitmer to be a missionary among the Lamanites in Missouri. Arriving at Independence, Peter took a job as a tailor to earn enough money to keep him in the mission field. Later when the saints began to colonise Missouri, he laboured among them. In 1831 he was ordained a High Priest by Oliver Cowdery. He died six years after the organisation of the Church, a faithful, strong member.

These were all humble men, who helped to lay the foundation of the Church of Jesus Christ once more upon the face of the earth.

After the martyrdom of Joseph and Hyrum Smith in Carthage Jail in 1844, many people prophesied the end of the Church. Many people considered the Church to be a man-made organisation. But although Joseph was dead, the Church grew stronger and stronger, until today it has spread its influence into almost every corner of the world ... and more than two million people testify that this is the true Church of Jesus Christ.

TUESDAY - SIXTH DAY OF APRIL, 1830

**Organisation
of the Church**

Against

IT took the better part of two centuries of religious struggle, marked by intolerance and bigotry, before freedom of religion in America could become a reality, thus conditioning the new world for the restoration of the Gospel of Jesus Christ.

Religious conditions differed widely in the various American colonies during the seventeenth century. The several colonies seemed to follow without variance the old world religions of the countries from which the colonists migrated. There were several "state" churches among the thirteen colonies, with the citizenry often paying taxes for the support of the favoured church even though they may have been members of another faith.

The colonisation of America most certainly did not automatically establish conditions favourable to a new Gospel restoration. But one thing is certain; religion played an important part in the lives of the colonists, who displayed a great amount of religious zeal.

Although there was some religious pluralism, religious solidarity was most noticeable through America during the first century of colonisation.

a background of religious freedom

by HENRY A. SMITH, Editor 'Church News'

This continued well into the eighteenth century. During the years preceding the Revolutionary War there was a trend toward toleration and increased religious pluralism. History reveals, however, that the War of Separation greatly advanced the cause of religious freedom.

This was in keeping with teachings of the Book of Mormon prophet, Nephi, who, nearly 600 years before the birth of the Saviour, saw in vision the need for the discovery and colonisation of America and for the American Revolution before the land would be ripe for the restoration. Nephi also beheld that following the American Revolution, the Gospel would be restored and a prophet, named Joseph, would be the instrument through whom the new kingdom would be established.

An example of the need to prepare America for the restoration is seen in the account of Roger Williams. It will be recalled that Williams settled in Providence, Rhode Island, where he set up an experiment in religious liberty. He was a religious rebel, banished from Massachusetts because he preached religious freedom and the separation of church and

state.

Not only was Williams a proponent of religious liberty, but he was far ahead of his contemporaries in declaring a need for a restoration of the pure Gospel of Christ. As he looked about him he could not find a church which taught as Christ had taught. It was not until nearly 100 years after his death that he was finally recognised as the foremost proponent and prophet of religious liberty.

He lived nearly two centuries before the Restoration of the Gospel of Jesus Christ in the early nineteenth century. America had embraced the principle of religious liberty for nearly a century before Joseph Smith's day.

Religious liberty was secured officially for the young nation with the adoption of the Constitution of the United States of America, to which was added the Bill of Rights, in force in 1791. The first article of the Bill of Rights read in part:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Thus was freedom to worship made a law of the land before the turn into the nineteenth century.

The America of the early 1800's was a land of expanding frontiers, teeming with the pioneer spirit and the great challenges of a free nation. It was in this atmosphere that the Church of Jesus Christ of Latter-day Saints was established, 135 years ago—April 6, 1830.

For many years prior to 1830 western New York and Pennsylvania, as well as elsewhere in the new world, were scenes of great missionary rivalry on the part of many denominations. The revival camp-meeting system of propaganda was born in the era, and the area of Palmyra, New York, was the scene of one of these intensive revivals in 1820. Palmyra, in Manchester County, was the home of the Smith family.

Among the sects represented were the Presbyterians, Methodists and Baptists. It was during this period that Joseph's mother, two of her sons, Hyrum and Samuel, and her daughter, Sophronia, became members of the Presbyterian Church. The father, Joseph Smith, Snr., remained aloof and unmoved by the intensity of the revival.

But not so young Joseph. He was vitally disturbed and wrought up in

his spirit and felt a desire to join with one of the sects. Though he favoured the Methodists, he was perplexed by the diversity of claims and teachings among them.

During the sermons of the camp meetings, Joseph Smith heard the Methodist minister quote from the text of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

That this made a deep impression on the 14-year-old youth is seen in his own comment of a few years later:

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible."

Joseph then put the doctrine of James to a direct test. He walked a few hundred yards west of the Smith home to a prominent grove on the family farm. It was the spring of 1820, and a lovely morning as he knelt in this secluded spot to direct his verbal prayer to God.

The youthful Joseph sought wisdom on a question which troubled many in his day—which of all the churches was God's church? Which one taught a religion which conformed with the truths of the Bible,

with which Joseph was familiar, it having been read often about the family hearth?

Church history records this event briefly as follows:

"And now something strange happened. The youth had just begun timidly to express the desires of his heart in words; when he was seized upon by an invisible power that overcame him; his tongue was bound so that he could not speak. Darkness gathered about him, and it seemed for a time that he was doomed to sudden destruction. He exerted all his powers to call upon God for deliverance from this enemy—not from a merely 'imaginary ruin,' as he assures us, 'but from the power of some actual being from the unseen world,' who possessed such strength as the youth had never before encountered. Despair seized him, and he felt that he must abandon himself to destruction. At this moment of dreadful alarm he saw a pillar of light exactly over his head, which shone above the brightness of the sun, and began gradually descending towards him, until he was enveloped within it. As soon as the light appeared, the youth found himself freed from the power of the enemy that had held him bound. As the light rested upon him, he beheld within it two personages, exactly resembling each other in form and features, standing above him in the air. One of these, calling Joseph by name and pointing to the other, said:

"This is my Beloved Son; hear Him."

"It gives evidence of the intellectual tenacity of Joseph Smith that in the midst of all these bewildering occurrences he held clearly in his mind the purpose for which he had come to

this secluded spot, the object he had in view in seeking the Lord. As soon, therefore, as he could get sufficient self-possession to speak, he asked the Personages in whose resplendent presence he stood, which of the sects was right, and which he should join. He was answered that he must join none of them; for they were all wrong. And the Personage who addressed him said that all their creeds were an abomination in his sight: that those professors were all corrupt; that they drew near to him with their lips, but their hearts were far from him; they taught for doctrine the commandments of men: they had a form of godliness, but denied the power thereof. Joseph was again forbidden to join any of these sects, at the same time receiving a promise that the fullness of the gospel would at some future time be made known unto him. (Comprehensive History of the Church, Vol. I, pp. 54-55.)

During the next ten years a series of events transpired to bring to Joseph the promised fullness of the Gospel. It should, however, be clearly understood that it was not Joseph Smith, not the Church he was instrumental in founding, who pronounced the sentence of "falsehood" upon the Christian churches of the day. No human wisdom was sufficient to pronounce that decision, and certainly Joseph went innocently to ask God the answer to the question. Divine wisdom alone was sufficient to pass on such a decision.

The first vision of the Prophet Joseph Smith heralded the beginning of the new dispensation. However, it was not until ten years later that the Church was officially organised. Other events pertaining to the Restoration were essential before the organisation

FAMILY NIGHT PACKAGE

in Fayette, Seneca County, New York, on April 6, 1830.

The first of these events subsequent to the visitation of the Father and the Son was the coming of the Angel Moroni three years later. It was this heavenly messenger's prime mission to introduce the Prophet to the gold plates hidden in the Hill Cumorah from which the Book of Mormon record was translated. There followed also the publication of the Book of Mormon, a sacred record of Christ's dealings with His people on the American continents during the period from 600 B.C. to 400 A.D. This book of scripture came forth as an added witness that Jesus is the Christ, the Redeemer of mankind.

Before the Church could be officially organised, it was necessary that the authority of the Holy Priesthood be restored. This was accomplished in 1829, first through the visitation of John the Baptist who restored the Aaronic Priesthood, and then by the appearance of the ancient apostles, Peter, James and John, to bestow the authority of the Melchizedek or Higher Priesthood.

During this ten-year period from the first vision to the organisation of the Church, the Prophet and his growing band of followers were guided by continuous revelation to Joseph Smith. That the heavens were opened and the mind and will of God made known to Joseph Smith during his lifetime is a fundamental truth and guiding principle of the Restoration.

Thus was a land and people prepared for a new dispensation of the Gospel—a land of freedom and a people of courage and conviction. More than two million members of the Church of Jesus Christ of Latter-day Saints through the world today testify to the validity of the Restoration.

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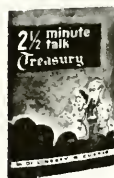
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NEWS FROM AMERICA

Organ recital

JAMES DRAKE, a former member of the Hyde Park Ward, London Stake, one of the talented young organists of the Church, recently performed in a concert at Christ's Church Cathedral in Bloomington, Indiana.

Mr. Drake's programme included Liszt's "Fantasia and Fugue on B-A-C-H," "Marchand's Suite," Bach's "Fantasia and Fugue in G. minor," and Weitz' "Organ Symphony No. 1."

He is attending Indiana University and working towards his PH.D. degree. He is also teaching on a graduate organ "assistantship."

The young organist, after serving in the Swiss Mission, studied two years with *Guy Weitz* in England. While in London he played a series of recitals at the Hyde Park Chapel and also single recitals in several Church of England churches and cathedrals.

Mr. Drake is a former student of *Dr. Alexander Schreiner*, Tabernacle organist, and *Ruth Barrus*, organist at Ricks College in Rexburg, Idaho.

mission. Now it has been divided into several units. Some of the old mission districts have been holding separate reunions. This has prevented members and missionaries from seeing more than a part of their friends since they could attend only one or possibly two reunions.

To remedy this situation, a number of former mission presidents in Britain met recently and agreed to sponsor the combined reunion. They are A. William Lund, Selvoy J. Boyer, Andre K. Anastasion, A. Hamer Reiser, Clifton G. M. Kerr, T. Bowring Woodbury, Elder Marion D. Hanks of the First Council of the Seventy and Grant S. Thorne.

President Anastasion was named chairman of the event with President Reiser as his assistant.

The agenda includes registration from 4-5 p.m.; testimony meeting from 5-6 p.m.; business meeting 6.30-7 p.m.; social hour with refreshments 7-8 p.m.; programme 8-9 p.m., followed by dancing.

All former members and missionaries of the British missions together with their families are invited to the reunion. President Anastasion said.

Reunion

Britons, Scots, Irish, Welsh, Manx and any other former inhabitants of the British Isles will reunite on Saturday, April 3, in a combined conference reunion for all British Missions.

Meeting with the emigres from Britain will be the missionaries who laboured among them. The event will be held in the Granite Stake Tabernacle, 2005 S. 9th East in Salt Lake City.

A few years ago Britain was one

Election

T. Bowring Woodbury, former president of the British Mission, and now vice-president of Zions First National Bank, has been elected president of the Utah Symphony.

He succeeds John W. Gallivan, publisher of the Salt Lake Tribune.

Mr. Woodbury has been interested in music since he was six years of age, developing into a dance band leader. The music was broadcast nationally.

President Curtis reports on SWBM

MEMBERSHIP and branches in the Southwest British Mission have more than doubled in the past two years since it was organised.

This favorable report was taken back from England by President A. Ray Curtis, following his release as mission president.

The Southwest British Mission was organised in January, 1962, with President Curtis at its head and a membership of 2,800. In the short space of two years, membership has passed the 6-700 mark. Branches have increased from 21 to 49 in the same period and the number of men holding the Melchizedek Priesthood has nearly tripled with 320 now ordained compared with 118 in 1962.

President Curtis said proselyting efforts were directed toward conversion of entire families. This effort has proved successful with 75 per cent of the converts made up of complete families.

The need for local leadership to take over branch responsibilities as thousands of converts were baptised, prompted President Curtis to organise seminars to train branch and district presidencies and clerks. Mission auxiliary boards also held numerous seminars to supplement instructions given at district conferences.

"These seminars have been most helpful," President Curtis said. "At one time we had 14 American married couples who did a tremendous work in starting branches and training local leadership.

"Of particular interest is the development of leaders in MIA in British Missions. Last year, three-week-long training courses were held at Youth Training Centres in England, Ireland and Wales. These were conducted entirely by local British MIA leaders. This year there will be four such programmes held," said President Curtis.

"The highlight of this year's MIA activity will be the All-British MIA Convention to be held in September at Middleton Towers, near Blackpool. There will be 4,000 attending the programme with leaders stimulated from attendance at the annual June MIA convention in Salt Lake City. A three-day workshop will be held with the assistance of the General Board of MIA prior to the convention.

According to President Curtis, the MIA is the key to holding the thousands of youth who have entered the Church in Britain during the past five years. Great Britain, he said, now has some of the most capable MIA leaders in the Church and the number is increasing annually.

Similar progress is reflected in the mission's building programme with four chapels completed and three more under construction. More chapels are needed and will be started as soon as funds and manpower are available.

"During the past three years many influential people have come into the Church," President Curtis said. "We are getting educators, real-estate agents, architects, musicians and business executives."

President Curtis was high in his praise of the training given missionaries before they enter the mission field. Local members have had the support of nearly 500 of these dedicated young elders and sister missionaries.

The growth has been so great that the First Presidency divided the mission on January 1, creating the new British South Mission under President and Mrs. Don K. Archer.

"There will be further changes in the next two or three years as the stakes are formed from the growing branches and districts," President Curtis predicted. "Tithing continues to increase and the members are assuming their responsibilities under the budget and building programme of the Church."



President and Sister A. Ray Curtis with their son, Thomas, and daughter, Josephine. President and Sister Curtis returned to the States two months ago, after completing a three-year tour of duty as head of the South-West British Mission.



THE BRANCH PRESIDENT'S PAGE

by WILFORD H. PAYNE, President N.E. British Mission
and F. W. OATES, President Sunderland Stake

Law of the Sabbath

THE Lord has given his children the law of the Sabbath in order that they might manifest their love for Him in observing that holy day. That is the day for the saints to present their devotions before the Lord in the form of songs of praise, prayers and thanksgiving, bearing testimonies of His goodness and partaking of the sacrament whereby they renew their covenants and give evidence of willingness to continue to obey and keep His commandments.

This is the one meeting of the week which the saints have been commanded by the Lord to attend. He has said: *"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High."* (D. & C. 59:9-10.)

The sacrament of the Lord's Supper is an important and sacred ordinance. However simple it may appear to our minds, it is one which may add to our acceptance before God, or to our condemnation. It was instituted by the Saviour immediately preceding His crucifixion to replace the law of sacrifice which had been established at the time the gospel was taught to father Adam.

The earlier law of sacrifice was fulfilled in the crucifixion of the Saviour, He being the ultimate sacrifice for sin of which the sacrifices enjoined in the law given to Adam were but a similitude. Thus, the sacrament becomes and remains one of the most sacred

ordinances in the Gospel.

When properly understood, partaking of the sacrament is not only a sacred obligation but a great privilege. It may and should be a time of thanksgiving and praise to the Giver of all blessings; a time for asking the Lord to forgive us our past imperfections, insofar as we turn our hearts, our thoughts and deeds to Him; to put aside foolish things and dedicate our lives to a course of remembering His teachings and keeping His commandments. Every sacrament meeting should be a spiritual experience, a renewal of faith and covenants previously made, in attempting to perfect our lives, step by step.

All members of the Church are under obligation to attend sacrament meetings. Attendance is not limited to the adults, but the youth and even young children should be encouraged to participate. Children learn by doing and observing. Families should come and sit together as they worship; to renew their covenants and resolve to increase their efforts to serve the Lord.

Much thought, preparation, prayer and planning is required of the Bishopric and Branch Presidency in arranging the weekly sacrament meetings. The meeting house should be set in order and made as attractive and comfortable as possible. Assignments, in advance, to members of the Aaronic priesthood and others should be made to assist in these things. Ward and Branch leaders should prayerfully seek inspiration in making assignments to those called to speak.

Subjects which are timely, interest-

ing and those which encourage and teach essential gospel truths should be suggested; those which edify and build up the faith of the saints. A balanced programme of Gospel presentations, such as talks on saving ordinances and doctrinal principles, church history and songs of praise are in order.

Inasmuch as all are expected to attend sacrament meetings, worthy members should be invited to take their share of responsibility in making them spiritual and inviting. Worthy and capable women, young people, boys in the Aaronic priesthood and girls of comparable ages, should be invited to take part, bear testimony and give short talks on faith-promoting subjects. Missionaries are usually available to assist and they should be given the opportunity to strengthen the sacrament meetings.

In every meeting someone should remember to speak on topics which will be interesting to the children and youth who attend. Even an illustration board by one experienced in its use would not be inappropriate. We need never apologize for speaking in simple terms that even a child may understand, for if they comprehend what is said, the adults should experience no difficulty.

Music, gospel hymns and songs of praise form an essential part of our worship. Ward and Branch choirs, choruses, and sacred music add much to the spirituality of our services and should be encouraged. Reverence may be cultivated through silent contem-

CONTINUED ON PAGE 151

Relief Society

THROUGHOUT the stakes of the Church it has been the practice to discontinue regular meetings of Relief Society, with the exception of work meeting, during the summer months from July to September. This practice has been followed because of certain special considerations during the warm summer holiday and vacation period.

However, through special instruction from President Mark E. Petersen, the West European area stakes and missions will hold regular weekly Relief Society meetings as usual during the summer months. Most of the missions in our area have realised the importance of holding regular year-around meetings. Some of these important reasons are as follows:

First:

the sisters form a habit of coming to Relief Society and if this habit is broken during the summer months, it is difficult for them to start coming again in the autumn.

Second:

it is important to hold regular meetings during the summer so that newly-baptised sisters can be fellowshipped into the Church immediately and form the habit of coming to our Society. Every newly-baptised sister 16 years of age and older should immediately become a member of Relief Society. If these sisters can attend the organisation's meetings only once a month, they will form habits which might be difficult to break when the Society resumes its full programme in the autumn. In fact, it is possible that the Church might lose some of these sisters because of inadequate fellowshipping.


Third:

Relief Society can be a fine proselyting tool. When the missionaries are teaching a sister the Gospel, if they can bring her to Relief Society and she can sense the warmth and love of our sisters, she is more likely to become a member of the Church.

Fourth:

most of the sisters throughout the

1965 Summer Lessons



by CHRISTINE H. ROBINSON

British Mission

missions and stakes in this area are relatively new in the Gospel and need to be encouraged to read and to learn more about religious truths. They need to have the opportunity of sharing their testimony with other sister as provided on Theology day in the full Relief Society programme.

FOR STAKES AS WELL AS MISSIONS

Inasmuch as these same reasons apply to stakes as well as missions, and in order that we might be unified in our procedure, President Petersen in a special bulletin issued to all stake and mission presidents wrote:

"Here, where summers are not hot, and where we might suffer some losses if we cancel our meetings for three or four months, we feel that the Relief Society meetings should be held throughout the summer on a weekly basis as usual, without any cessation. In order to provide the ward and branch sisters with material for our summer meetings, we are publishing special lessons for them in the 'Millennial Star.' They will be published two months in advance to give the sisters ample time for preparation. Therefore, the lessons will appear in

the 'Star' during the issues for April, May, June and July."

THEOLOGY LESSONS

The four Theology lessons are based on Paul's masterful discourse on charity as found in 1 Corinthians, Chapter 13. The word charity and all that it implies expresses the true spirit of Relief Society whose motto is, "Charity Never Faileth." This is the title of the lesson which appears in this issue.

Each of these lessons is short, simple and based upon the only text needed for the summer course, Paul's first letter to the Corinthians, Chapter 13. It is proposed that each sister will read these lessons along with the Apostle Paul's text. From these, she should gain a better understanding and appreciation of the power and beauty of charity when it is practiced and applied.

VISITING TEACHER MESSAGES

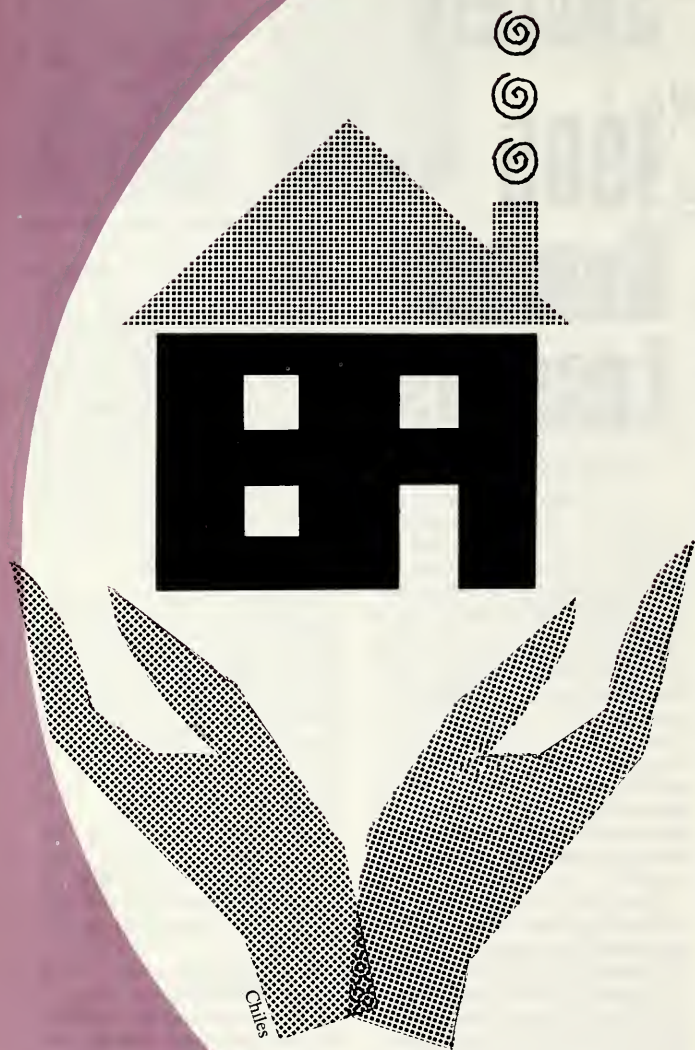
The summer Visiting Teacher messages are on character building. Three of the Saviour's well-known parables are used. These parables emphasise the importance of showing loving forgiveness, of exemplifying neighbourly concern for others, and point out the importance of genuine repentance.

LITERATURE LESSONS

The Literature Lessons for the summer months are presented so that we might appreciate more fully and become better acquainted with four fine British Latter-day Saint song writers.

WORK MEETING AND SOCIAL SCIENCE LESSONS

It is suggested that the lessons on nutrition be given on work day and that the "Family Relationships" lessons which appear in the Relief Society Magazine each month during the summer, be used on the fourth week of each month in place of the regular Social Science lessons. These lessons are written to go hand in hand with the Priesthood lessons.



THE current lessons in the quorums and those being given in each home on family evenings, are intended to bring about a closer harmony and better understanding within the family group.

Children are to be drawn closer to parents, and parents are to give more consideration for their children.

Parents and children alike are being taught that the family group is a UNIT. It is in very deed a family CIRCLE. All members are a part of it. No one should dominate it to the exclusion of others. There are no dictatorships in the Church, and there should be none in the home. All should endeavour to live the Golden Rule in the home, and treat each other not only as fellow members of the family, but as fellow citizens in the Kingdom of God.

Such family unity, however, rests very largely upon the attitude of father and mother — including their attitude toward each other.

The scripture says that man and wife are to become "one flesh." That means a sense of equality between them. We believe that a good marriage should be a good partnership between husband and wife. The wife should not be reduced to the position of an unpaid servant in the home. The woman is not to be considered

THE SACREDNESS OF THE FAMILY CIRCLE

by President MARK E. PETERSEN and President MAX A. BRYAN

inferior to the man. Many actually are superior in intellect, in spirituality, and in morality.

Woman's place in the family is as essential and important as the man's. The responsibility of both is to build a good home life. The rearing of the children is not to be left to the woman alone. Neither is the upkeep of the home. A man cannot say that his responsibility ends with his daily employment and earning the bread of the family.

The father should be a good breadwinner, and earn for the family the best living he can, providing them with the best opportunities he can. But he is also to be a father in very deed; not merely a progenitor, but one who gives fatherly care, fatherly advice, fatherly guidance to his children. That means an active participation in the daily affairs of the family.

The woman is truly a home maker. It is hoped that it will not be necessary for women to become bread winners. Their place is in the preservation of the home life, to be present when children need their care, and to join each evening with the father in providing parental guidance and care—jointly as father and mother—for their little ones.

Husbands should provide COM-

PANIONSHIP for their wives, and not leave them alone all day long while at work, and all evening long while the man seeks entertainment outside the home.

Wives need entertainment, also. Husbands should take them out to wholesome entertainment. They should also help the mothers with proper entertainment for the entire family, whether on outings and holidays, or within the home in holding a family evening.

This is one of the primary GOALS of the new lesson plan for the Melchizedek priesthood, as it is in the family evening programme. It is a CHALLENGE to every man to be a COMPANIONABLE father and husband, to take an active and loving part in planning family activities, disciplines, instruction and guidance.

Husband and wife should sit down together as partners in the marriage, to plan such activities. Although the priesthood holder is considered as the head of the family, he should not use his priesthood unrighteously and unlawfully. He should be kind and true, gentle and patient, and be willing to work as a PARTNER with his wife.

Husbands and wives should plan to READ together, choosing good books, particularly those related to the Church, so that together they may

increase their knowledge and gain further testimonies of the truth.

They should talk over their desires and hopes for the family, and then should sit down and plan to achieve them. They should sit down with their children and teach them how to plan their lives, what their occupations may be, how to achieve their goals, how to obtain more schooling, and increase their ability to enjoy the GOOD things in life.

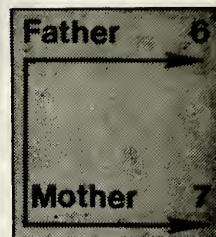
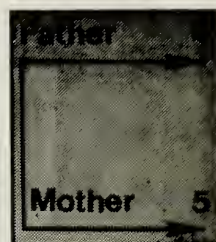
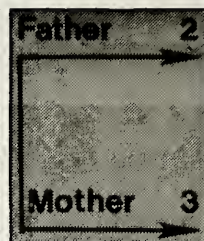
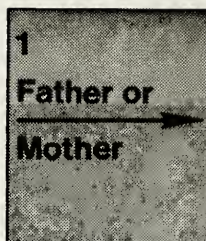
There is a tendency in many countries to consider women almost as servants in the house, not in any sense on an equality with men.

The gospel gives us a new concept. Both men and women are children of God. The Lord is no respecter of persons. He has never said in any scripture that a man is any better than a woman in his sight.

But he does say that husband and wife are to be ONE, which places them on a footing of equality before the Lord. Each one has important duties toward the family, but both have joint responsibilities likewise, in which they must work together in love and harmony.

As we work out the family evening and priesthood lessons for this year, let us hold these goals and challenges before us, and seek to have ideal Latter-day Saint families.

The Three Generation Census



I WANT the Latter-day Saints to do their duty ... their responsibility is great and mighty. The eyes of God and all the holy Prophets are watching us. This is the great dispensation that has been spoken of ever since the world began. We are gathered together ... by the power and commandment of God. We are doing the work of God. We shall soon pass away. But while here, let us fill our missions of the sealing up the House of Israel."

(Pres. Wilford Woodruff, General Conference, April 8, 1894.)

There appears to be some confusion regarding the Genealogical Census, and for this reason I reprint here the instructions I have received from Salt Lake.

The Genealogical Society has requested through the Priesthood Genealogical Programme that all members of the Church in Europe send in family group sheets and a pedigree sheet. This should be done as follows:

- 1 family group sheet showing the father (1) as the head of the family with his wife and his children.
- 1 family group sheet showing the father as a child with his parents (2 and 3).
- 1 family group sheet showing the father's paternal parents (4 and 5)

as the children.

- 1 family group sheet showing the father's maternal parents (6 and 7) as the children.

Added to this should be:

- 1 pedigree chart showing father, his (her) parents and grandparents.

The Genealogical Society would like to have these forms in Salt Lake City by August 1, 1965. After these sheets are completed by the father, they should be handed in according to the regular channels as outlined by your Bishop or Branch President.

Any fathers who have sent these sheets in in the past are requested to send these sheets in again and add another 3 generations to the first 3 generations. In other words, any father who has already complied with the above would send in the above again as well as family group sheets for the next 3 generations.

AND MORE NAMES

HYPHENATED SURNAMES

All hyphenated names should be recorded exactly as they appear in the genealogical source being used.

EXAMPLE:

BRIGHTON-WILSON, John.
DIFFERENT GIVEN-NAME
IDENTIFICATIONS

If persons are recorded at various

times under different given names, each should be shown on the family group record.

EXAMPLE:

A woman, whose given name at marriage is listed as Ann, is shown as Hannah at the recording of the birth of her children. Her name should be recorded as "Ann or Hannah."

EXAMPLE:

On the record of birth for two of her children, a woman is named Mary, while on the birth records of her other children she is shown as Sarah. Her name should be recorded as "Mary or Sarah."

EXAMPLE:

At the time of birth and again at marriage, an individual was recorded as "BRADSHAW, Charles." Later in life his name was recorded as "BRADSHAW, Charles Heald." His name should be recorded as "BRADSHAW, Charles or Charles Heald" on the family group record.

NOBILITY

Persons of the nobility or bearing titles should be recorded with the surname first, followed by the title and given names, followed by the rank if applicable.

EXAMPLE:

MACMILLAN (Sir), John.

Relief Society

1965
Summer
Lessons



June

VISITING TEACHER MESSAGE

Message 1 — The Building of Character.

THE building of character is one of the most important things in life. There is no greater task or more profitable undertaking than the improvement of our own lives. Our value to the world must be measured in terms of character. We must take hold of ourselves where we are and with well directed effort, patience, and determination, overcome those weaknesses which hold us back. In the building of any structure a plan or pattern is essential. The most perfect character-pattern provided mankind is that of Jesus of Nazareth. Everywhere it is looming larger before the eyes of thinking men.

"A character which shines like a pillar of light is the world's greatest sermon and most powerful influence for good."

I want this day to be a cheerful and successful one; so that I may come to my resting bed tonight glad and satisfied. To accomplish this I will plan my day intelligently.

As I know that happiness depends on me, my will and attitude of mind, and not on events, I will adjust myself to whatever happens.

I will not worry. If a thing can be helped I will help it; if not, I will make the best of it.

I will keep all mental poisons out of my thoughts. I will especially resist and exclude fear, which weakens and unnerves me.

I will not allow myself to become angry.

I will resist pride.

I will try to affect pleasantly every one with whom I am thrown in contact. I will try to make happiness as well as to receive it.

I will believe in myself. I will allow nothing to make me doubt

CONTINUED ON PAGE 136

Sources of strength — Charity

Lesson 1—"Charity Never Faileth."

Objective: To encourage people to put their trust in charity as the unfailing means of improving themselves and influencing others for good.

THEOLOGY lessons for the summer months are based on Paul's masterful and inspiring discourse on charity found in 1 Corinthians, chapter 13. The subject is appropriate, for charity, as Paul defines it, lies at the heart of the gospel of Jesus Christ. Then too, the Relief Society was organised, above all other reasons, to cultivate and express the spirit of charity.

What did Paul mean by the word "charity"?

It is clear that its meaning was not restricted to almsgiving as it sometimes is today. This is evident from Paul's early statement: *"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."*

To Paul charity also meant more than generosity and tolerance, attitudes which are implied in the expression—a charitable heart. Paul used charity as we use the word love. Such was the meaning of charity in 1611 when the King James translation of the Bible was made. More modern translations of the Bible use the word love because of the more restricted meaning which has come to be associated with the word charity. Thus "love" is a synonym for "charity," although charity seems to have its own distinctive meaning as well. *"But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him."* (Moroni 7:47.)

Love is the greatest principle of the gospel of Jesus Christ. For this assertion we have the word of the Master himself. It is interesting to contemplate what a certain lawyer may have anticipated as an answer to the question he put to Jesus, "Master, which is the great commandment in the law?"

Did he, perhaps, expect Jesus to quote one of the Ten Commandments?

If so, he must have been surprised to hear the answer.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:35-40.)

The lawyer may well have been surprised, but not because these commandments were new, for they are included in the Mosaic law in Deuteronomy 6:5 and in Leviticus 19:18, respectively. The new thing in Jesus' restatement of these ancient laws was that he brought them together, made the second like unto the first, and made everything else in the Law of Moses and the Prophetic writings depend on these two, on love. Love was to be the matrix, the warp and woof, and the heart and spirit of life.

The apostle Paul, recognised for his faith in Christ, also knew that this faith must lead to love and must always be accompanied by

'O Say, What Is Truth?'

British Latter-day Saint Song Writers —

JUST over 148 years ago, John Jaques was born at Market Bosworth in Leicestershire (January 7, 1827).

His childhood was passed in comparative poverty, and his opportunities for education were few. He was, however, taught of truth while young and understood the value in life of strict adherence to the truth. Hence when he became acquainted with the teachings of the Church of Jesus Christ of Latter-day Saints, he recognised its beauty and the need of it to inspire and insure a rich journey through life. Brother Jaques' integrity was never questioned, and for that we must honour him.

John Jaques never doubted the existence of God, but until he embraced Mormonism he never connected himself with any religious body. No other church or religious group appeared to him to conform to that which Christ had established.

He was baptised in the autumn of 1854 and for two years served as a missionary in Stratford-upon-Avon. He emigrated with his wife and family in June 1856.

Elder Jaques returned to England in 1869 on another mission, and from 1869 to 1871 he laboured as assistant editor of the "Millennial Star." While he was so engaged he wrote many poems of touching quality, as well as prose contributions of great value to the people. Indeed, throughout his life his pen was used, to make immortality his choice thoughts.

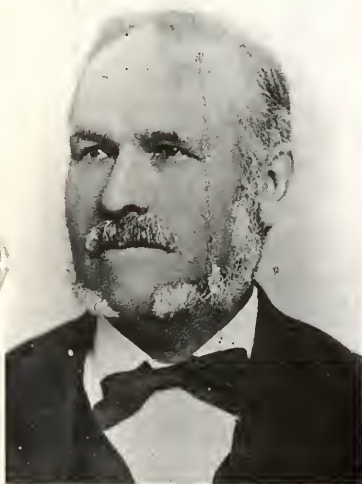
After completing his mission, John Jaques was called upon by Apostle Brigham Young to take charge of a company of 350 emigrants going from England to Utah. He was well qualified for this task, since his own emigration journey in 1856 had included crossing the plains with the Martin handcart company and resulted in the death on the plains of his eldest daughter.

Upon his return to Utah he was appointed chief recorder of the Temple. His interest in temple work and redemption for the dead is expressed in his hymn, "Softly Beams the Sacred Dawning." From 1883 to June 1, 1900—the date of his death—he served as Assistant Church Historian.

One of the greatest hymns in any language is his classic, "O Say, What Is Truth?" (Hymn No. 143). For the meaning of the words alone this song should be practiced

CONTINUED ON PAGE 136

John Jaques (1827-1900)



John Jaques, one of the many British Latter-day Saints who have contributed to our store of beautiful hymns and choral works. Two of his hymns remain in the latest hymn book - "O Say, What Is Truth?" and "Softly Beams the Sacred Dawning."

and learned by every member of the Church.

Questions:

1. What, in your opinion, was the distinguishing trait in his character? How was it reflected in his life?
2. Tell the circumstances of anyone you may know who has made as great a sacrifice for truth as John Jaques.
3. How does it make you feel to know that such a valiant defender of truth was a native of Great Britain.
4. Unite in singing, "O Say, What Is Truth?"
5. Discuss the meaning of the words, "O Say, What Is Truth?"

WORK MEETING

Looking ahead to good health

Importance of Eating the Right Foods

THE wisest time to make plans for the diet of the older woman is during the years before she becomes an older woman. Doctors who specialise in diseases of the older age-groups claim that many disturbances of later life might have been prevented through better food selections during the earlier adult years. Much of the treatment for the ailments of older people is dietary, with special emphasis on the protective foods. Fruits, vegetables, and milk are used extensively. Diet will neither cure nor prevent all disorders.

An adequate food supply served on a regular meal schedule is just as important in maintaining the body in a state of good health as one grows older as it was in producing a healthy body during childhood. The older woman is less active, her body processes slow down, and she needs fewer calories than during her younger adult years. This means, cutting down on starches, sugars, and fats. She still has the same need for minerals, vitamins and proteins as when she was more active.

Because so much attention has been centred on child nutrition during the recent past, many adults have taken the attitude that childhood is the only time when adequate nutrition is important, and consequently are extremely careless with their own food selection. Women who live alone are the greatest offenders against good nutrition for themselves.

A few years of nutritional neglect may result in constipation, chronic indigestion, stomach ulcers, colitis and various other ailments of the digestive tract. Over-weight is a common result of wrong diet.

Over-weight lowers life expect-

tancy. Insurance companies advocate that the normal weight of a person at age thirty is the ideal weight for them when older. Some people store fat more easily as they grow older. When the food intake exceeds the daily supply needed, the surplus is stored as body fat. This is the first principle in weight control, whether the need is for gaining, reducing, or maintaining weight as it is.

Moderate vitamin and mineral deficiency can effect health adversely, not only during childhood but also as the years progress. Recent research points to a higher Vitamin C need as age advances. Many vague symptoms of ill health are probably due to C deficiency.

People who have artificial teeth frequently suffer from sore gums and sore mouth tissue underneath their plates. Diets high in Vitamin C help to correct this condition.

Adults need liberal supplies of Vitamin B¹ for the health of the digestive tract. As the years advance and the calorie intake is lowered to adjust to lowered physical activity, it is especially important to keep the Vitamin B¹ supply at a high level.

Research studies show a need for increased use of iron foods in the diet of women. One report suggests that women up to the time of the menopause require about four times as much iron as do men. Surveys of women's diet show them to be getting much less iron than do men. The average woman eats about 800 fewer calories than does the average man. On the same type of diet, women would have less iron. Women use less meat.

Eggs and meat are high in iron as well as protein. Pork muscle is a good source of Vitamin B¹.

VISITING TEACHER

myself nor to create in me discouragement or despair.

I will not let myself despise any human being; and I will keep all contemptuous and condemnatory thought of anybody out of my mind; neither will I speak derogatory words.

I will keep my whole self in tune with positive, healthful and optimistic forces.

I will make my enforced intimacies as pleasant as possible; I will get along without friction or bickering, or strained relations, with my family, my neighbours, and my business associates.

I will plan for at least a half hour's quiet, for reflection and for cultivating my own spirit.

I will be more honest, square, and prompt than business requires; more kind than charity requires; more loyal than friendship requires; more thoughtful than love requires.

I will do somebody a good turn that is not expected of me.

If any person does me wrong I will not bear him a grudge; I will try to forget it.

Anon.

THEOLOGY

love to be of worth, as he declared: "... and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinthians 13: 2.)

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Galatians 5:14.)

A world ravaged by war and filled with hate is starving for love and charity. Children, parents, neighbours, fellow-Church members, the stranger within our gates, the widow, the orphan, the returning soldier, and our "enemies" all need the charity Paul describes.

What do we mean by charity? How can we express our charity in daily life? These are questions to discuss during the summer months.

Table of Calories

Milk and dairy products

Food	Measure	Calories
Milk, whole	1 cup	165
Milk, skim	1 cup	90
Milk, evaporated	1 cup	345
Buttermilk	1 cup	90
Cream, light	1 tbs.	30
Cream, heavy	1 tbs.	50
Cocoa (all milk)	1 cup	235
Malted milk	1 cup	280
Yoghurt	1 cup	120
Butter	1 tbs.	100

Cheese

Cheddar	1 ounce	115
Processed cheddar	1 ounce	105
Cottage	3 ounces	90
Cream cheese	1 ounce	105
Swiss	1 ounce	105

Desserts

Custard	1 cup	275
Egg Custard	1 cup	285
Ice cream (vanilla)	3½ ounces	130

Eggs, meat, fish and poultry

Eggs

Boiled	1 large	80
Scrambled	1 large	110

Meats

Beef

Roast	3 ounces	420
Minced	3 ounces	245
Steak	3 ounces	375
Steak	1.8 ounces	105

(lean meat only)

Corned	3 ounces	180
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(tinned)

Liver	2 ounces	120
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(fried)

Beef and vegetable stew	1 cup	250
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Heart	3 ounces	160
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To be completed next month

Measurements

	British	American
1 pint	20 fluid ozs.	16 fluid ozs.
1 measuring cup	10 fluid ozs.	8 fluid ozs.
1 tablespoon	½ to 1 fluid oz. approx.	½ fluid oz.

	British	Am'can
1 cup of flour or other powdered grains	5 ozs.	4 ozs.
1 cup of sugar	8 ozs.	7 ozs.
1 cup of breadcrumbs (fresh)	3 ozs.	1½ ozs.
1 cup of icing sugar	5 ozs.	4½ ozs.
1 cup of butter or other fats	8 ozs.	8 ozs.
1 cup of raisins, etc.	6 ozs.	5 ozs.
1 cup of grated cheese	4 ozs.	4 ozs.
1 cup of syrup, etc.	14 ozs.	12 ozs.

(As given on B.B.C. Television in "Domestic Forum" on November 22, 1960.)

ZEALAND, John David, Earl of Scarborough.

PATRONYMS

A patronymic is a patrilineal surname, a name formed by the addition of a prefix or a suffix indicating relationship to the name of one's father or paternal ancestor.

The countries in which the system of patronymics was most widely used are the Netherlands, *Wales* and Scandinavian countries.

In Wales, before established surnames were recognised, the terms "ap," meaning "son of," and "verch," or "ferch," meaning "daughter of" will be found in genealogical records, e.g. John ap Thomas, means John, son of Thomas. Gwyneth verch Lloyd, means Gwyneth, daughter of Lloyd.

In recording such names of the family group records, only one patronymic should be recorded where the individual appears as a husband, wife or child. The name should then be recorded in the surname section of the space reserved for recording the name. No entry would appear under the space reserved for recording given names unless the individual concerned had a title, in which case the title would be entered as a given name.

EXAMPLE:

John ap Thomas would be recorded as **JOHN AP THOMAS**, Gwyneth verch Lloyd would be recorded as **GWYNETH AP LLOYD**.

In recording the names of the

parents of the husband and wife one patronymic should be entered.

EXAMPLE:

MORGAN AP REESE.

LEGIBILITY OF ENTRIES

Extreme care should be taken to ensure the legibility of all names entered on the family group record. Where all names are typewritten, no problem would be encountered. However, if the names are handwritten, it is suggested that all uncommon names be UNDERLINED. In any unusual circumstance, such as a female child being given a male name, it is permissible to underline the sex and the given name of the child as an indication that no error on the part of the compiler had been made.

NAME OF HUSBAND

The general standards detailing the recording of names should be followed: **SURNAME FIRST**, typed or



MONTHLY ASSIGNMENTS

Last month you were requested to write the life story of your parents. This month see if you can gather enough photographs to make a photographic record of your parents' lives, such as baby photos of your parents, and photos of the homes where they were born, photos of where they went to school, graduation pictures, engagement photos, wedding photos, etc.

printed in capital letters, followed by all given names in the normal way.

TITLES

If the husband was known during life by a title, such information should be recorded as part of his name. A husband's title may be found in the form of:

- i. Titles of military rank—such as General, Major, Captain, etc. Normally, the highest military rank should be recorded for each individual concerned.
- ii. Titles of non-L.D.S. Church position — such as Elder, Deacon, Bishop, Reverend, etc.
- iii. Professional titles—such as Doctor.
- iv. Political or elective titles — such as Senator, Judge, Mayor.

Such titles are valuable items of identification and should be entered in parentheses in an abbreviated form and preceding the first given name of the individual, as in the following examples:

EXAMPLES:

BROWN (Capt.), David Henry.

YOUNG (Deacon), Adam.

LOWNDLS (Dr.) Robert.

OCCUPATIONS

The principal occupation of the husband is also an important item of identification and should be recorded in the space provided.

EXAMPLE:

SMITH, John (Farmer).

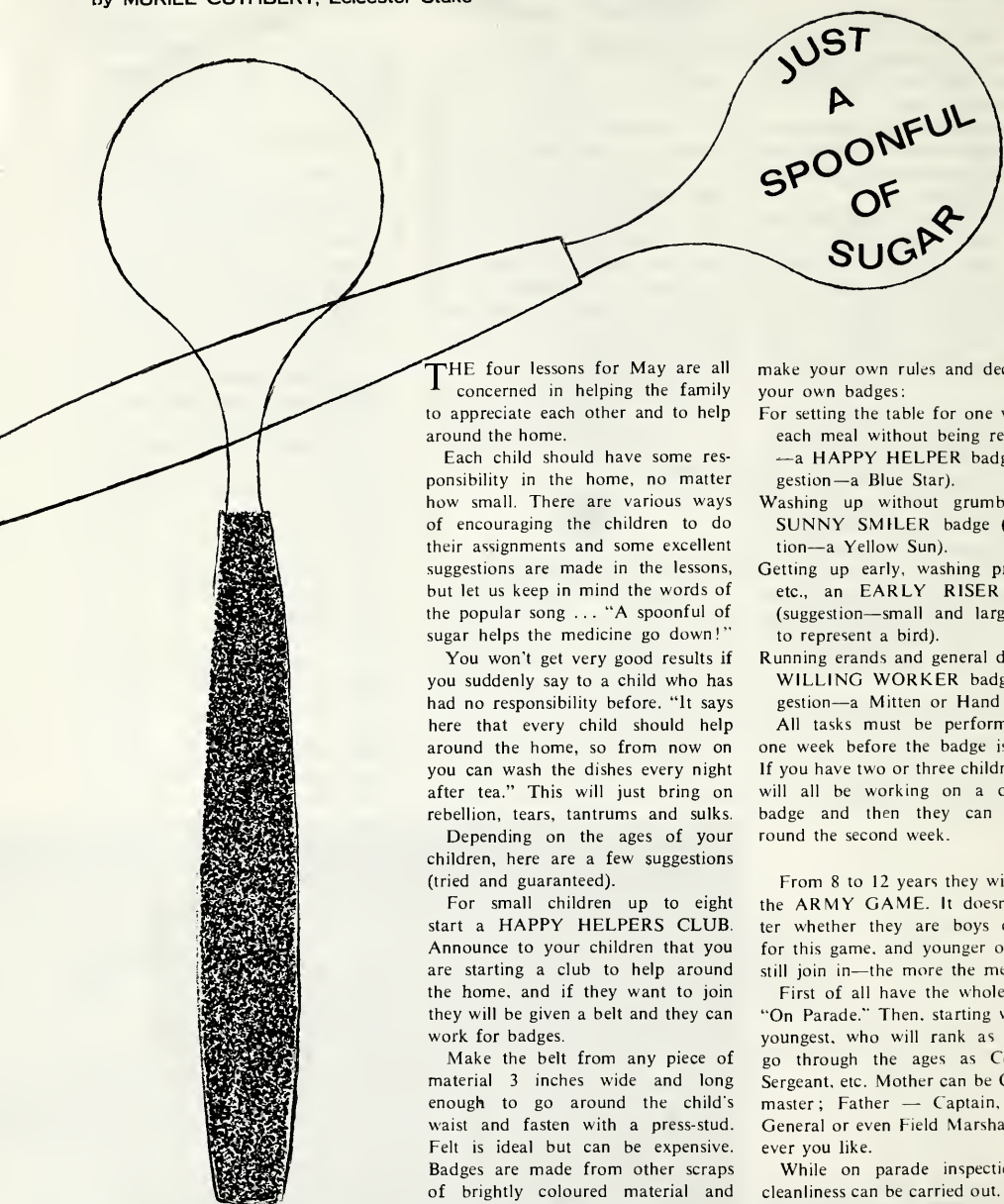
No occupations are to be recorded for the wife or children.



Millions of names are stored in this microfilm library set deep in the heart of the Genealogical storage vaults.

THE FAMILY HOME EVENING

by MURIEL CUTHBERT, Leicester Stake



THE four lessons for May are all concerned in helping the family to appreciate each other and to help around the home.

Each child should have some responsibility in the home, no matter how small. There are various ways of encouraging the children to do their assignments and some excellent suggestions are made in the lessons, but let us keep in mind the words of the popular song . . . "A spoonful of sugar helps the medicine go down!"

You won't get very good results if you suddenly say to a child who has had no responsibility before, "It says here that every child should help around the home, so from now on you can wash the dishes every night after tea." This will just bring on rebellion, tears, tantrums and sulks.

Depending on the ages of your children, here are a few suggestions (tried and guaranteed).

For small children up to eight start a **HAPPY HELPERS CLUB**. Announce to your children that you are starting a club to help around the home, and if they want to join they will be given a belt and they can work for badges.

Make the belt from any piece of material 3 inches wide and long enough to go around the child's waist and fasten with a press-stud. Felt is ideal but can be expensive. Badges are made from other scraps of brightly coloured material and sewn on as they are earned.

Here a few examples, but you can

make your own rules and decide on your own badges:

For setting the table for one week at each meal without being reminded—a **HAPPY HELPER** badge (suggestion—a Blue Star).

Washing up without grumbling, a **SUNNY SMILER** badge (suggestion—a Yellow Sun).

Getting up early, washing properly, etc., an **EARLY RISER** badge (suggestion—small and large rings to represent a bird).

Running errands and general duties, a **WILLING WORKER** badge (suggestion—a Mitten or Hand shape).

All tasks must be performed for one week before the badge is given. If you have two or three children they will all be working on a different badge and then they can change round the second week.

From 8 to 12 years they will enjoy the **ARMY GAME**. It doesn't matter whether they are boys or girls for this game, and younger ones can still join in—the more the merrier.

First of all have the whole family "On Parade." Then, starting with the youngest, who will rank as Private, go through the ages as Corporal, Sergeant, etc. Mother can be Quartermaster; Father—Captain, Major, General or even Field Marshal, whatever you like.

While on parade inspections for cleanliness can be carried out. See that the "Company" is well turned out—hands washed, nails clean, hair

combed, shoes brushed etc. Then "Special Duties" will be read out such as:

Private John—Washing up.

Corporal Sue—Dusting.

Washing up done "At the Double" is obeyed instantly and is far more effective than "Johnny, it is your turn to wash up, Sue did it last time."

New orders can be given daily. You should be able to work this way anytime, but it is a boon during the school holidays when the children are apt to get bored and irritable with each other. Always use the rank when addressing the child, and be sure to give "promotion" for special services.

Another incentive is to set a price on each task. Do not give regular pocket money, but pay the agreed amount for each task done.

This can be far more expensive than a fixed amount each week, and it can make some children mercenary, but in other cases it is highly successful. With this method the family might also adopt the Boy Scouts' practise of doing one good deed a day ... for nothing.

A final tip to stop the squabbling over who has the biggest piece. Supposing you have one cake and two children, announce that one can cut it and the other one will have the first choice ... it will be exactly down the centre, but don't be surprised if they have the ruler out.

You might need to try this after Lesson 17.

Books to help you with your Family Home Evening

from the Deseret Book Company



FAMILY NIGHT FUN by Shirley and Monroe Paxman

Here is a book for those looking for a guide in presenting family nights that are stimulating and worthwhile. Month-by-month parties, holiday fun suggestions, special trips, and scores of valuable suggestions are all here! The authors, a husband and wife team, are winners of the Family of the Year Award for 1960.

PARTY PATTERNS by Shirley and Monroe Paxman

As the name implies, *Party Patterns* is a complete outline for those who enjoy giving and being a part of parties. This experience-tested book is invaluable to Latter-day Saints because it was written with the active Latter-day Saint family in mind. *Party Patterns* provides many useful hints on how to make any kind of party a success.

AND THEY SHALL TEACH THEIR CHILDREN

by Reed H. Bradford

Using his professional knowledge of teaching, along with a strong testimony as a Latter-day Saint, the author comes up with a book that is both a guide and inspiration to every parent. For those who conscientiously seek to follow the new Church Home Family Program, this book is a must!

THE ART OF TEACHING CHILDREN

by Daryl V. Hoole

This is an LDS best seller! Written by the author of *The Art of Homemaking*, *The Art of Teaching Children* opens up new vistas for anyone involved in teaching. Parents will especially glean valuable ideas that will help them in "teaching their children in the way they should go."

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SUNDAY SCHOOL

by President O. PRESTON ROBINSON British Mission

Preparing for the Sacrament

PARTAKING of the Sacrament is one of our most sacred opportunities and privileges. In so doing, we renew our covenants made in the waters of Baptism when we took upon us the name of Jesus Christ and became members of His Church. These covenants are that we will "Always remember him" and "Keep His commandments which He has given us."

The sacrament has a deep, spiritual significance. It is the only ordinance in the Church in which we feed both the body and the spirit simultaneously. Consequently, to participate fully and benefit from this holy experience, we must be prepared both physically and spiritually. The Lord in His wisdom has established in His Church three preparatory procedures which are designed to help us get ready for the rich spiritual experience that can be ours in partaking of the sacrament. These are:

1. Memorised recitations (on fast days only)
2. The Sacramental Hymn.
3. Sacrament Gem — with its prelude and postlude music.

Each of these, if carefully planned and presented, can do much to prepare properly for the administration of the sacrament.

The Memorised Recitation

During the past six years, a programme of memorised concert recitations each month has been a part of the Sunday School worship service.

On each Fast Sunday, following the hymn practice, two Sunday School classes are asked to repeat the scripture memorised by that class during the preceding month. Immediately preceding these memorised recitations, two 2½ minute talks on each of the memorised scriptures should be given by a member of the respective classes. In this way, each of these two classes, selected from courses 7-19, will have several opportunities each year to participate in a concert recitation.

This programme of memorised concert recitations was suggested by the First Presidency in an effort to give special training to Sunday School students which would prepare them for missionary service. The scripture chosen for these memorised recitations are those which will be used by missionaries in presenting the Gospel. Thus, through this Sunday School training over the years, Sunday School students, as they learn the Gospel, have opportunity to learn a large number of vital scriptures which will help them not only in their knowledge of the Gospel, but also to prepare for missionary service.

In those Sunday Schools where this programme has been applied consistently, it has done much to improve the learning process, to build self-confidence on the part of the students, to increase the foundations of intelligence to improve Gospel scholarship and to enlarge personal testimonies. It is hoped that every Sunday School



Leonardo da Vinci's beautiful painting of "The Last Supper." It was here that Christ instituted the Sacrament.

regardless of how small, will follow this inspired programme. Moreover, Sunday School leaders are urged to encourage classes participating in this programme to memorise the scriptures and not to read them. It is the process of memorisation which brings the blessings and benefits promised in this programme. (See box for course assignments and scriptures to be memorised and presented in May and June.)

The Sacramental Hymn

Someone has wisely said that music is one of God's greatest gifts to man. Certainly a properly selected and well played sacramental hymn can do much to set the right spirit for the administration of the Sacrament. Hymns suggested for use prior to the administration of the Sacrament are listed in the topical index in the L.D.S. Hymn Book. Only the hymns



listed should be used. Each has been selected both to tell the story of our Lord's sacrifice and also to present the type of inspirational music which will best create a spiritual and reverential atmosphere.

The organist and chorister should practice the Sacramental hymn well in advance so that it will be presented as professionally as possible. In the

event that the Ward or Branch does not have adequately trained musicians as organists, it may be possible to use a tape as accompaniment. These tapes may be prepared by proselyting missionaries or may be obtained from Deseret Enterprises. A recorder for playing the tapes in the worship service should be available in the Ward or branch or from the proselyting

missionaries.

The Sacrament Gem with its prelude and postlude music

The Sacrament Gem and its presentation play an important part in preparation for the sacrament. These Gems of Gospel truth are carefully selected also to help to build a spiritual attitude and atmosphere. Special prelude and postlude music to be played before and after the Sacrament Gem, is presented in each issue of the "Instructor."

In the event this music is not available, a phrase from one of the Sacramental hymns might be used. Of course, this should not be a hymn which has just been sung. The postlude, then, might be a following phrase from the same hymn. As will all music, it is most important that this prelude and postlude be played accurately.

MEMORISED RECITATIONS:

May Course Number		June Course Number	
9	Mark 1:4	7	Matthew 21:21
15	Revelations 14:6, 7	13	Alma 40:23

SACRAMENT GEMS & PRACTICE HYMNS:

Junior Sunday School		Senior Sunday School	
Gem	Matt. 5:8	Gem	Luke 24:30
Hymns	169 May	Hymns	93 May
	19 June		100 June

CONTINUED ON PAGE 151



THE WONDERFUL WORLD OF MIA

by RUBY O. HAIGHT, Scottish Mission

Dance

"I'm Mike O'Riley from Belfast, may I have this dance?"
"Yes, thank you, I'm Mary Munro from Dundee."

Conversations like this will be repeated many times at the Grand Ball to be held on Saturday, September 25, at Middleton Towers, during the MIA British Convention. We hope every youth will attend this dance, will have a desire to dance, will feel confident when they dance, will have a good time, and will make many new friends.

President McKay has expressed his views about the dance:

"Our people deserve—yes, merit, this opportunity to mingle in dance under the most favourable conditions and under the influence of righteousness. Here our young men and women may find their mates for life under the environment and attitudes that characterises our Church dances. They should exchange dancing partners often so as to get the most value from this splendid opportunity of learning and understanding the testimonies of all their friends and associates. By holding our standards high in personal conduct, dress, dancing positions, social graces, and performance of fundamental dance techniques, we learn to respect and appreciate each other while enjoying this outstanding social activity."

You, as a leader of youth, have a tremendous responsibility—an opportunity—to carry out this ideal of the dance as given to us by our Prophet, to bring the beauties and joys of this programme into the life of each youth. How can this best be done?



time can be fun

TEACH THE YOUTH TO DANCE

Appoint dance directors—husband and wife whenever possible — or search among the members or missionaries for anyone who has had training in teaching dances. Organise weekly dance classes, if only for an hour of instruction, where the youth can gather, in a spirit of fun and friendship, and receive special instruction. The instructor should be well organised, should maintain order and discipline at all times.

FESTIVAL DANCES

By now the youth in your area should be perfecting the dances they will present at the Dance Festival, and also by learning the popular dances that can be enjoyed by them at the Grand Ball. What a thrill for a young lady to follow her partner, whether the dance is a Fox Trot, a Cha-Cha, a Waltz, a Two Step, a Swing, or a Quick Step. How wonder-

ful when everyone can participate because of instructions received in the dance classes. Dance instruction can also be given before the monthly dances. The importance of these organised dance classes cannot be over-emphasised. To quote again from President McKay:

"I think it is almost a tragedy to have young girls and young boys grow up without opportunity of social activity under the proper environment, and recreational halls will be dedicated as fitting places for these young folks to come and meet one another ... where all young people may have an opportunity to mingle and to meet their mates."

A SUCCESSFUL MONTHLY DANCE

The best way to have a successful dance is to read and to follow, as closely as possible, the inspired programme sent to us by our MIA General Board. The following sug-

gestions are taken from the MIA Dance Handbook; more details can be found there.

COMMITTEES

A successful party means good planning and four items are essential in preparation: THEME, DECORATIONS, REFRESHMENTS and ADVERTISING.

A really good fun party has a unifying idea behind it which binds together the decorations, refreshments, and the activities; and this is called the theme. Sub-committees are most necessary to a successful dance party.

1. Publicity Committee:

Advertising is the key to a successful dancing party. Posters, skits, announcements, invitations, handbills, enthusiasm of the committee, and tickets are all taken care of by this committee. Without adequate publicity the most carefully planned refreshments, decorations, and programme plans will be wasted.



2. Music Committee:

If there is to be an orchestra, check prices, and suitability of music to be played. If it is to be a record dance, the record player, outlet, and public address system should be checked to make sure they are in good working condition. Appoint several youth and a leader to choose the records to be played for the dance and assign a person to be in charge of playing the records.

3. Decoration Committee:

Since most dancing parties have a theme which is carried out by the decorations, the committee should use imagination, try to be original and do something different. This is part of the fun and will pay off in big dividends. The decorations need not be expensive to be effective.

4. Refreshment Committee:

Refreshments are certainly an essential part of any party. Before any plans are made for them, know what type of party is planned and how much the budget will allow for refreshments. Care should be taken to set up the refreshments in an accessible place, but far enough away from the dance area so as not to interfere with the dancers. Avoid spilling punch or other food on the dance floor.

5. Admission:

(Assigned by dance committee). There should always be two people at the door, either executives, age-group leaders or other responsible individuals (with one extra to relieve) to check membership cards or donations.

6. Clean Up:

The decorations committee is responsible for the removal of the decorations, but others should be assigned to help in the general clean up.

STANDARDS AND POLICIES

1. Open and close all Church parties, dance, and dance training practice sessions with prayer.
2. The hall to be used for the dance should be as clean and neat as possible. Use good taste in the decorations. Have tables, chairs, and other accessories that will be used, clean and attractive.
3. See that the ballroom is properly lighted. Appropriate lighting of our cultural halls, or ballrooms, for our dances should be one of the prime concerns of every dance director. Indiscriminate turning off of lights must not be tolerated. We are not directed to dance with full overhead lights on, nor should we dance with full overhead lights so dim that we cannot distinguish a person's face three or four feet from us. These decisions must be left to a combined group consisting of the dance committee, priesthood, and MIA Leaders.
4. Personal conduct should comply with all Latter-day Saints. There should be no smoking, drinking, or swearing in buildings or on the grounds of Church property. Nor should anyone behave in a loud or boisterous manner.
5. Observe proper dress standards at all times. The important factors of dress are modesty, cleanliness, and sweetness. Appropriateness

of dress is also important. Correct dress for an informal dance is afternoon dress for the girl and coat and tie for the boy.

With Temple Marriage the goal of every Latter-day Saint girl, it would seem apparent that even before marriage a beautiful and modest dress would be the wise choice. There will be many girls who will need *understanding* and love in solving this problem of appropriate dress. Overalls or Levi type clothing should not be worn by girls to our Chapels unless there is some dramatic skit calling for their use in the characterisation or unless the girls are going on some outdoor excursion rather than having their class at Church.

Dancing parties should be varied to allow some sport dances and apron and overall dances as well as "dress-up" and semi-formal parties. Dress standards should be announced to everyone before the time of the event. Once established, these standards should be consistently upheld. People who do not conform should be advised quietly and without offence.

6. At no time should a costume be allowed to detract from our high concept of the value of the human body. Every attempt should be made to lend beauty, grace, modesty, and good taste in the use of costumes. (See Dance Handbook, pages 11-7, for the appropriate type of "slip" to be worn.)

WHAT IS ACCEPTABLE DANCING?

It is impossible to say that a dance is "right or wrong" according to Church standards merely by knowing the name of it. Any ballroom dance or fad dance may fall below the LDS standards of good taste, through incorrect expression. Even if taught in a dignified and modes manner, they may be made undignified by the participants. The participants through improper self-expression cause a breakdown in these high standards. We as leaders must constantly be aware of this and be ready to tactfully correct the situation when it



occurs and be sure our example also meets these standards.

DATING

MIA does not sponsor dating functions for anyone under Laurel or Explorer age. When dances or events are planned by the MIA leaders, to be held outside of the regular MIA meeting time, Scouts and Beehive girls should not be invited.

DANCE OF THE MONTH

Involve as many youth as possible in planning the:

"ROSE PROM" — April.

"CARNIVAL FROLIC" — May.

"AROUND THE WORLD" — June.

"SOME ENCHANTED EVENING" — July.

"EXPLORER - LAUREL KITCHEN KARNIVAL" — July.

"MAGICAL MOMENTS" — August.

As we lead our youth to interpret the standard and goals of the Church into their daily life, let them hear the thoughts expressed by President Brigham Young:

"Our work, our everyday labour, our whole lives are within the scope of our religion. This is what we believe, and what we try to practice. Recreation and diversion are as necessary to our well-being as the most serious pursuits of life. If you wish to dance, dance, and you are just as prepared for prayer meeting as you were before, if you are Saints."

HI! CAMPCRAFTER

Dear Sisters,

Is all your gear ready for your Qualification outing at Crawley from April 30 to May 1?

Remember to bring your sleeping roll, Food for two days, Knife (Scout type) and, of course, all your personal gear.

Practice the camping requirements at home and come prepared to be tested for the Yearling badge at least (Campcrafter Handbook).

See you at Crawley all of you Stake/Mission and District MIA Leaders. The registration fee is 5s.

Write for reservations to:

Sister Lorna C. Birchall, 35 The Ridings, Epsom, Surrey.



These two pictures were taken at the Epsom Chapel, where the Gleaners of the Epsom Ward, London Stake, recently enjoyed a social evening with Sister Christine Robinson, wife of the British Mission President, as their guest speaker. The theme of the evening was "Eternal Values," and Sister Robinson inspired the girls and their leader, Sister Julia Aposhian, with her counsel. At the conclusion of the evening, a beautiful wedding cake was served with fruit punch.

Others attending the evening were President O. Preston Robinson, the British Mission President, the YW executives of the Epsom MIA, and the Mia Maids and Laurels with their Leader, Sister Arvilla Raymond.

Since Sister Aposhian is returning to the States soon, a corsage was presented to her and to Sister Robinson.



Modelling and



IN many home, or small dependent branch Primaries, where only a few children are enrolled, children usually meet in one class, or are separated into two groups one for the older and one for the younger children.

Where this is the case, teachers have found it difficult to provide activities that would interest both boys and girls and would hold attention over a wide age span. Usually, a Sky-let or Pilot lesson book is used for the younger children, and a Pilot, Lihoma, or Trail Builder lesson book is used for the older ones, depending on the age of the children and whether or not the majority of them are boys or girls. In small home Primaries where only one class is held, even though the age span of children is wide, usually a Pilot lesson book is used.

Occasionally there are home Primaries which do not have a lesson book, but use material from the "Childrens Friend," stories from the Bible, or books especially written for children of the Church.

To help maintain interest and to provide activities which will encourage the children to attend Primary every time, we are suggesting two activities which have wide age appeal. These are "Salt Dough Modeling," and "Cotton Reel Weaving."

SALT DOUGH

There are recipes for various types of salt dough found in several of the Primary lesson books and all are

effective. The one recommended here is simple, requires no cooking, and can be handled easily. Simply mix together in a large bowl twice as much flour as salt. If you allow four ounces of flour to two ounces of salt for each child in your Primary class you should have sufficient. Or one pint of flour and one-half pint of salt will make enough for five or six children. After the flour and salt have been well blended, add only enough water to make a stiff dough.

The dough should not be sticky but should be firm and elastic. If you desire a coloured modeling clay, add a few drops of food colouring to the water before mixing it with the dry ingredients. If you prefer to use a white dough, the children could model the objects they wish to make one Primary day, then allow the clay to dry during the week, and the following Primary day they could paint them with water colours.

After the dough is mixed place it in a plastic bag, or wrap it in plastic, aluminium foil, or waxed paper. It must be kept from the air so that it will not dry. The dough can be mixed one or two days before you desire to use it, wrapped up securely, and placed in a cool place until time for Primary. Before going to Primary, experiment with the dough and make several finished objects to take to show the children.

Divide the dough into equal portions. Give each child a piece.

Demonstrate to the children how to use the dough. Show them how to roll it between their hands and shape it into a variety of fruits which can be painted and placed in a bowl as a gift for Mum. Or the clay can be shaped into a paper weight for Daddy. A small pin tray can be made by flattening a ball of clay into a circle and bending up the edges. Or the dough can be modeled into different animals.

Perhaps each child would like to make a model of his pet, or the entire class might like to begin the project of modeling some of the animals found in Noah's Ark. This would take them several Primary days to complete and could be an activity that could carry on all during the summer. The Noah's Ark the children have made could then be shown to the parents when they are invited to Primary either in July or August.

Younger children could make the simpler animals and older ones could construct the ark (using an empty carton or cereal box), and mould the difficult animals. The "Top Pilot" lesson book contains instructions for building a Palestine village of salt dough. This is one of the summer activities for children being taught from that book.

After the objects which have been shaped from the clay are dried and painted, if desired they may be

Weaving

covered with a coat of varnish or shellac to give them a lasting finish. Let the older children shellac the objects the younger children have made, or let one boy perform this task for all of the class so that everyone does not get sticky and only one brush is needed. The teacher may prefer to take the objects home with her and varnish or shellac them.

COTTON REEL WEAVING

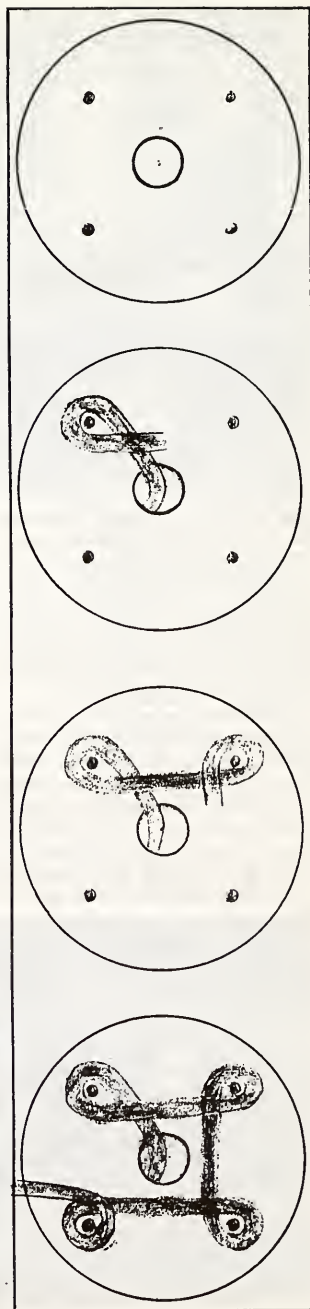
Cotton Reel Weaving is an activity that appeals to the older boys. It is fun for them to do and can be continued over several Primary days.

Ask each child to bring an empty, large size, cotton reel to Primary. Take these home and hammer four small nails (the type with small heads), or strong pins, into the top of each reel. Now pass the end of some wool (any colour you choose) down through the cotton reel and leave about three inches hanging below. Then wind the wool around the four pins. Take the reels to Primary and teach the children how to weave.

Begin by holding the cotton reel in the left hand and bringing the wool around the first pin again. Hold the loose end of the wool with the little finger of the left hand. Take a nail, large pin, crochet hook, or large sewing needle in the right hand and catch hold of the loop that is already on the pin and lift it over the pin leaving the top loop in place. Pull down on the end of wool that protrudes from the bottom of the reel

to pull the stitch tight. Bring the wool in front of the next pin, wrap it around the pin once and make a stitch. As you continue to work pull down the knitted cord which hangs below the cotton reel. When the cord is as long as you wish it to be, finish your weaving by carefully removing the four loops from the nails and passing the loose end of the wool through them, and pulling tightly.

The rope which has been made can be used by boys to practise tying knots, can be used as a belt, can be sewed into a circle and used as a table mat, or can be stitched to the soles of socks to make slipper-socks. Many-coloured ropes can be made by changing the colour of the wool whenever desired and continuing on with the weaving. See which boy in the class can weave the longest rope in a given period of time.



God calls Moses

by Sister

EMMA MARR PETERSEN

WHEN Moses was grown to manhood he went out among the enslaved Hebrews and watched them work. He sympathised with them, for he knew they were his own people.

One day Moses saw one of the Egyptian taskmasters whipping a Hebrew slave. It so angered Moses that he killed the Egyptian. Fearing the result of his act, he fled from Egypt to the land of Midian. It is in what we now call Arabia. Tired from his journey, he sat down by a well. Before long he saw a herd of sheep approaching, being driven by the daughters of the priest of Midian, whose name was Jethro.

When the sheep arrived at the well, the girls drew out water, and poured it into troughs so the sheep could drink. There were some shepherds near by with their sheep, too. They were enemies of Jethro and his family. When the girls brought the sheep to the troughs, these shepherds drove them away and would not let them drink.

Seeing this, Moses helped the girls gather the sheep and bring them back to the well where he also helped water them. Jethro's daughters were so pleased that they went home and told their father all about Moses. Jethro, in gratitude, sent for him, and invited the weary traveller into the house and fed him.

Moses made his home there, and fell in love with Zipporah, one of the daughters of the house, and married her.

The Children of Israel, who were still in Egypt, grew tired of their bondage and began to pray to the Lord to deliver them. He heard their



Arnold Friberg's painting of the
Three Faces of Moses.

prayers "and had respect unto them."

One day while Moses was out tending Jethro's sheep he saw a bush suddenly become ablaze. It burned, but the fire did not seem to hurt the bush. This attracted his attention, and he went nearer to see better what was happening. As he did so, God called to him out of the burning bush, saying, "Moses. Moses." Replying, he said, "Here am I."

The Lord then told Moses to take off his shoes, for he was standing on holy ground. Continuing, the Lord said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This frightened Moses, and he hid his face being afraid to look upon the Lord.

God told Moses he had heard the prayers of his people in bondage in Egypt, and had seen their affliction. "I am come down to deliver them out of the land of Egypt and to bring them up out of that land into a good land flowing with milk and honey."

He then appointed Moses to bring Israel out of bondage.

Moses was troubled, and said to the Lord, "Who am I that I should go to Pharaoh and bring forth the children of Israel out of Egypt?"

The Lord told him to go back and call together all the elders of Israel, and tell them the Lord had appeared to him and appointed him to this work and that the people were to be freed. He declared that he would do mighty miracles in the land as he brought his people out, and that when the Israelites left, they would not have to go empty handed.

Moses said, "But they will not believe me." The Lord replied, "What is that in thine hand?" Moses said, "A rod." "Cast it on the ground," said the Lord. Moses did so and the rod became a snake, and Moses ran from it. The Lord told him to pick it up by the tail. When he did so, it became a rod again.

The Lord told Moses to do this before the elders, when he met with them, and they would believe that he had been sent by God.

NEWS FROM THE STAKES AND MISSIONS

LEICESTER STAKE

The Derby Ward Primary Association recently held their Daddy-Daughter Dinner, which was also attended by the Lihoma group from the Eastward Ward. Girls between the ages of 9 and 12 years of age were escorted by their fathers.

The dinner was held in the Derby Chapel cultural hall, which was beautifully decorated with large Lihoma emblems and flowers by Brother and Sister Hilton. The meal was prepared and served by the Primary workers. The toastmistress was Sister Karen Holmes.

Brother Thomas Taylor, who was accompanied by three of his daughters (two being twins), was elected the "3-D Daddy" and was presented with a white carnation by his youngest daughter, Jane.



On behalf of the "Daddies," Bro. A. Coell proposed a toast to the daughters.

After dinner the girls entertained their fathers by singing songs and two of them played their flutes. Games and dancing were directed by Sister J. McLoughlin.

IRISH MISSION

THE Irish Mission held another successful Youth Conference. It started with the usual monthly theme dance, "June in January," with

Sister Marion Craigie and her family, who recently flew to Edinburgh all the way from the Shetland Islands at her own expense in order that she and her family might be baptised.

Missionaries were assigned to the Shetland Islands in August last year and worked through until the heavy rains began. Elders James Wright and John Bullock, both from Salt Lake City, met Sister Craigie while tracing in Lerwick. When they returned to the mainland, the teaching of the Craigie family was continued by Brother and Sister Richard Thomas, who live in Sumburgh, where Brother Thomas is stationed with NATO.

Fathers and girls at the Derby Ward Primary Association's "Daddy-Daughter Dinner."





IRISH MIA CONVENTION - Five couples from the Mountpottinger Branch participating in a dance demonstration.

IRISH MIA CONVENTION - The Lisburn Branch Quartet, one of 27 quartets who competed in the convention.



Which one is a Mormon and proud of it? Sixth from the left is Michael Field, a Priest in the Chelmsford Branch. This picture

was taken for the "Essex Chronicle" when workmen toasted their boss on the birth of his son. The toast? Tea!



decorations beautifully made by the Shankill Branch, and a smart floor show presented by five couples from the Mountpottinger Branch.

Saturday was a day of great activity with girl's keep-fit, and boy's gymnastics demonstration, and net-ball and basketball play-offs.

On Saturday evening 27 quartets performed before a large audience. Prior to this event, only two branches had quartets, so the wonderful response to this festival was somewhat unexpected, and all credit is due to the "Mormonaires" (the missionary quartet) and the many choristers who helped train the groups.

Two all-girl quartets will represent Ireland in the Zone finals, one from the Stranmillis Branch and the other from the Bangor Branch.

On Sunday afternoon the first all-girl's conference was held, at which a skit emphasising the importance of gaining awards was performed with Sister Sandra Covey showing the complete set of pins she has earned during her years in MIA.

The guest speaker was Sister Bates, wife of the Manchester Stake President, who gave a wonderful talk, illustrated by true life stories of MIA Maid girls she has taught. Refreshments were prepared and served to the girls by the Relief Society Sisters before the evening meeting.

Representatives from each age group gave their award-winning speeches under the general theme of "The Gift of Life," and certificates were presented by President Stephen R. Covey, the Irish Mission President, to all the participants of the speech festival.

President and Sister Bates climaxed the weekend with their inspiring talks and happily accepted honorary membership of the "Mission of Destiny."

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The Manchester Stake House, which was begun in February, 1962 and completed in November last year.

SUNDAY SCHOOL

CONTINUED FROM PAGE 141

The Sacrament Gem

This is a specially selected scripture which is repeated for two months. It is expected after the gem's recitation for two months in the Sunday School, it will be committed to memory.

Successful presentation of Sacrament gems do not just happen. Like all other aspects of effective Sunday School work, they should be planned and practiced. The teacher of the class having the assignment for the Sacrament Gem should make sure this assignment is given well in advance and that the student selected to present the "Gem" should have the opportunity to present it to the class several times before actually giving it in the worship service.

Like memorised recitations, the Sacrament Gem is fine training for the young boy or girl who presents it in the worship service. This experience builds confidence, faith, knowledge and testimony. Moreover, when it is well delivered, it helps to prepare the congregation for one of the most sacred and spiritual experiences available to the membership of the Church. This is participation in the Sacrament commemorating the sacrifice of our Lord and Saviour Jesus Christ.

THE BRANCH PRESIDENT'S PAGE

CONTINUED FROM PAGE 128

plation. Proper conduct on the part of adults is an effective approach to gain the co-operation of the younger members.

Genuine friendliness may be felt as well as seen. Ward and Branch leaders, auxiliary heads and members of the priesthood should take the initiative in showing love and respect for one another. No-one, members, or investigators, should be permitted to attend without a warm hand of fellowship.

Remember the Ward or Branch family is but a unit of the larger family of our Father in Heaven. The

love of the gospel extends to all. As we enjoy the blessings which have come to us let us be continually mindful of the great love the Saviour has shown for us; of what He has contributed through the glorious atonement which we were unable to do for ourselves.

The Sacrament meeting is the time for each of us to repent, mend our ways and set about to perfect ourselves in harmony with the sacred covenants which we make each week as we partake of the sacrament in remembrance of Him who gave life that we might be redeemed.

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A CLOSING THOUGHT

by BISHOP JOSEPH L. WIRTHLIN

The Prophet Joseph was a Young man

I HOPE the youth of the church will read the history of the Prophet Joseph Smith and read of all those great events which took place, remembering that he called upon the Lord at the age of *fourteen*.

The Father and the Son appeared, and the Father said, "... This is My Beloved Son. Hear Him."

If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place, I am impressed with the fact that he was a young man. At the age of *twenty-two* he received the Aaronic and Melchizedek Priesthood. When he reached *twenty-four*, 5,000 copies of the Book of Mormon were printed which were available to the world.

When he was *twenty-five* years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of *twenty-seven*, he received the revelation on the Word of Wisdom. At the age of *twenty-seven* also he commenced the erection of a Temple.

At the age of *twenty-nine* he chose twelve apostles. At the age of *thirty* he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses, Elias and Elijah who bestowed their keys of authority on him.

When he was *thirty-two* years of age the Church had to move into Missouri. At that time, he received the marvellous revelation on tithing.

When the Prophet Joseph Smith was *thirty-two* years of age, another great event took place and that was to give the Church its name. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4 said, "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints."

At the age of *thirty-four*, this young man sent nine apostles to England to preach the gospel. As a result of their work, literally thousands of people from Great Britain have joined the Church.

Youth should know that this young man at the age of *thirty-six* made it possible for all of us to receive what is called endowments. At the age of *thirty-seven*, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage whereby youth may have the opportunity of going into the House of the Lord and being sealed for time and eternity.

At the age of *thirty-eight*, the Prophet Joseph sealed his testimony of the restoration of the Church and the gospel of Jesus Christ with his blood.

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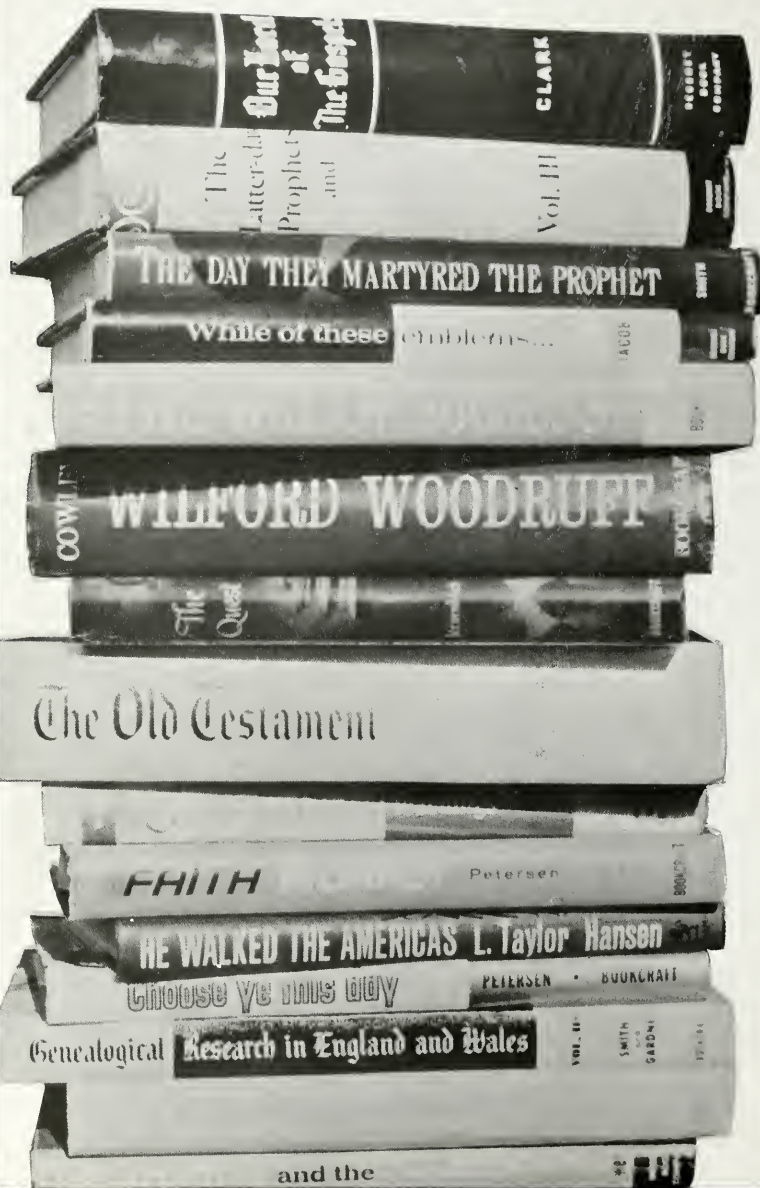
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